THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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JUDGE McKEAN'S VAGARIES.

It is usually held to be the office of a Judge to administer the laws impartially, in the spirit thereof, or rather in the spirit of justice and righteousness, so far as the letter of the law will permit him, irrespective of partisan prejudices or political or religious belief and practice. But Judge McKean, of the 3rd District Court for Utah, an appointee of President Grant, thinks very differently to that. He was sent to Utah, as was supposed by the unsophisticated, to administer the laws of that Territory, and such of the laws of the United States as, and so far as they, rightly applied to the Territory. But this was an utter mistake. The Judge went to Utah for nothing of the sort, but for an entirely different purpose. He went there to destroy the power of Brigham Young and to overthrow Mormonism. At least the Judge thought that was his mission, and he still thinks so. He has acted in accordance with that thought ever since he set foot in the Territory. The laws and the Constitution may go to "eternal smash," for what he cares, if he can only demolish Mormonism. He is not the first unfortunate wight who has thought it his peculiar and special mission to bring about that much desired result. One Patlander, Pat by name, once upon a time was possessed of a like evil spirit, and to much the same futile purpose, so far as events have gone. So was Gov. Shaffer, now gone down to ——, well, we shan't trouble to say exactly where, but we will warrant that he don't care how scarce fuel becomes, nor how high the price may go. Pat may still live in hopes, and so may the unjust Judge McKean, but "hope deferred maketh the heart sick," as hope of that infamous kind certainly ought to, sick unto death. The Almighty raised up Pharaoh as a vessel unto dishonor, and for a similar purpose has McKean come to the surface.

Judges and magistrates and other rational beings in this steady-going, sober-sided country, will think it an extraordinary thing, when we are approaching A.D. 2000, for a civilized Judge, in the "smartest nation in all creation," to be aping the infamous Jeffries of the dark ages and bloody times when hanging, beheading, and burning were considered too good for religious offenders. But such are the facts of the case, proving anew that truth is stranger than fiction, that human nature is much the same in all ages, and that the greatly vaunted "progress" of the world is not altogether so grand a thing as many people are apt to suppose, being far more intimately connected with things material than with things moral and re-

ligious. In fact the world, in accomplishing popular "progress," appears to be endowed with the peculiar faculty of letting morality and religion go to the dogs, as things not legitimately coming within the scope of its purview, yet as things a little of which may be all very well and probably necessary to the very existence of society, but still that little should be as little as possible, utterly and inflexibly homeopathic.

Instances have occurred of individuals feasting corporeally upon favorite dishes until they have been visited with horrible nightmares and night visions of the identical viands, with innumerable variations, of which they had been so gluttonously partaking, say pig for instance, and have been able to see or imagine or dream about nothing else but pig and pork, pig and pork, all pig and pork, here, there, and everywhere, in all conceivable shapes and proportions and situations and quantities and colors and conditions, alive and dead, whole and cut up, raw and cooked, fried and broiled and roasted and boiled and stewed and hashed and collared and sausaged and potted and sandwiched, until the fit has passed away—they have been haunted with pig and pork to an alarming degree, indeed until they have hated and dreaded to see another solitary bristle. Now Judge McKean is evidently in a somewhat similar predicament mentally. When he first went to Utah, he probably thought his mission would be a tolerably easy one, little better than a sinecure, or at worst that if he provoked serious antagonism the struggle would be short, sharp, and decisive, and that victory would perch triumphantly and infallibly and unmistakably upon his banners. But if his thoughts were such, he evidently has had opportunity to learn by experience that Mormonism is a slightly tougher circumstance than he supposed it to be, and much less tractable to its opponents than they might desire. He has brooded over the "Mormon question" to such purpose that he can see or think about nothing else. His decisions and rulings show that Mormonism and the "Mormon High Priesthood" fill his apprehension all the time, incapacitating him from seeing anything else with any clearness of perception. His dreams by night and his visions by day are pregnant with troublesome Mormon spectres. His nerves have evidently been shattered by some horrible nightmare, in which he must have struggled under the impression that Mormonism was a mighty millstone, crushing and grinding him to impalpable powder, or a cannibalistic giant, attacking and devouring him, or a horrible vampire, remorselessly sapping his life-blood, or some other terrible creation of an unhealthily exercised and disordered brain, forcing him out of all judicial propriety, causing his knotted and combined locks to part (that is, if he has any locks), and each particular hair to stand on end, like quills upon the fretful porcupine.

A short time back, the Judge decided that the citizens of Utah were subject to the principles of the Roman civil law, because that law prevailed in Mexico, and Utah was part of Mexico when first settled by the Mormons, and that they were subject also to English common law, because some of them came from Europe or descended from Europeans. He quoted Wheaton, Blackstone, Kent, etc., and then indulged in a platitudinal denunciatory peroration, to the effect that his court was bound to take cognizance of Mexican law and English common law and Roman civil law and the laws that were enforced everywhere else in the civilized world (law enough certainly), and every wicked sinner who did not heed all that tremendous body of law, according to the Judge's peculiar private interpretation thereof, was no better than "certain African tribes" who knocked their aged parents on the head with a club to put them out of the way, and were doomed to teetotal judicial annihilation. That was the famous decision which, the *Salt Lake Herald* hinted, quite exhausted the Judge for the time being, leaving him no better than could be expected.

That famous decision was made to show cause why the Judge would not allow a man, who had or believed in more than one wife, to become a citizen of the United States, or of any other country if the Judge could help

it, but he couldn't, because a man could marry a wife in this country and another in Ireland, if he chose, as a certain nobleman did.

To say nothing of the *ex poste facto* operation of this ruling, the *Deseret News*, in the following extracts, shows the hypocrisy of the Judge—

"If denunciation, and the platitudes used on most occasions when animadverting upon the 'Mormons' by those opposed to them, about concubinage, illegitimacy, morality, and obedience to law, etc., constituted argument, then this ruling of Judge McKean would be irresistible; but this sophistry is too flimsy to deceive any but those who see through anti-Mormon spectacles. If his Honor were the stickler for morality his words seem to imply, would he not be as conscientious in withholding the right denied in the instance on which his ruling was given, to men—and they are abundant in every section of the country, who will seduce women and leave children utterly unprovided for, as soon as he would to men who marry women and provide for their children? But Judge McKean would never think of this in the case of the former; and we cannot think that his moral scruples, or the impartially construed letter of the law influenced him to withhold it in the latter case, but rather that he is the willing tool o his employers, and is doing his prettiest to carry out the behests and machinations of the 'ring.'

"And yet the gentleman 'prates' about devotion to the Constitution of the U.S. Is not this latter quality more necessary in a high judicial functionary, versed in all the crooks and turns of the law, and sworn to maintain and defend the Constitution, than in the case of men not thus learned, or under such strict requirements? We fancy so.

"But without animadverting further on the ruling of his Honor Judge McKean, what does his decision amount to? Nothing more nor less than the denial of the right of American citizenship to all in this Territory of foreign birth, who are not now naturalized, and to all who may come hereafter, and this whether they may or may not practice plural marriage. And while such persons will be required to bear, in common with all citizens, a portion of the expense of the national, state and municipal governments, they will be shut out from all the privileges and immunities of citizenship merely through a difference in religious belief, which is a flagrant violation of the Constitution, and a thorough burlesque on republicanism and republican institutions."

[TO BE CONTINUED.]

JUDGE MCKEAN ON UTAH TERRITORY.

An eastern gentleman, not a "Mormon," who has been residing here for a number of weeks, and is looking after mining interests, called upon us this morning and handed us the subjoined communication for publication.—ED. *Deseret News*.

There is nothing more singular in the history of the human mind, than the curious perversions of truth generated by a prejudiced state of mind. Now any person that knows Judge McKean, knows him to be, personally, a high-minded man—a man that would not injure his fellow citizens in any respect—that would give to every citizen in his district every lawful advantage that the Constitution of the United States would allow him. Now, it is a little singular that a man who will arise in a public meeting, as he did on the 5th of March, and preach forbearance and Christian charity, should hold the singular doctrine that the people of Utah have not the right to regulate their own domestic institutions. I have known Judge McKean for many years, and I confess that I cannot reconcile his rulings, with regard to Utah Territory, with common sense. I have read his decisions, and according to my notions of law, and the notions and opinions of every

sound jurist and lawyer in the country, his views are all erroneous. Utah, as a Territory, has certainly the inalienable right to regulate her own domestic concerns. The oldest and best jurists in our country have always acknowledged this. Judge McKean's decision and ruling, when adverse to common sense, amounts to nothing. President Grant and the Congress of the United States know better than to enact any statute in opposition to the feelings of the people of this Territory, and to the good common sense of the people of the western States.

We are perfectly aware that there are a few fanatics in the Union, who cry out that polygamy should be abolished. Now, Judge McKean's decisions savor strongly of these notions. He forgets entirely the origin of this Territory. He forgets that when this Territory was organized, the United States cared little about it. The truth is that the General Government gave no attention to it. A hardy and honest set of people came out here and settled in this wilderness; they asked no favors; but in the emergency of the Government they contributed their best men to fight for their country. In their wisdom they thought proper, in accordance with their religious sentiments, to introduce a certain domestic arrangement. This institution has been sanctioned by the wisest men and women of all ages and countries. Who can believe the Bible and think otherwise? Polygamy stands forth from every page of the Holy Book. Nobody but a fool can doubt it; and yet here we have a learned judge who deliberately decides that a man cannot be a citizen because he is a polygamist! How is it in the Eastern States, when a man has a dozen wives and lives with them in violation of law? Judge McKean *knows well* that many of his friends in the East have several wives; does he think of proscribing them on that account? What monstrous humbug! Every person who has visited Utah knows that there is not a more moral community in the Union—that there is not a city where the women are more virtuous, not a place on the continent where the women are better treated or more highly respected! Now, when Congress shall have established certain stipulations for the admission of Utah as a State, then we may have the question of polygamy brought before us. But in the meantime how supremely ridiculous for any judge to prejudge the question! It is just as foolish as to relate one of Bret Harte's stories in a public meeting. We would recommend to the learned judge when he feels literarily inclined, and not exactly prepared for the occasion, to give us *Ah Sin's* adventure with—Nye. My notion is, that he will get out of the scrape about as easily as Nye did with the "Heathen Chinee!"

AN AMERICAN CITIZEN.

—*Deseret News.*

VISIT TO THE MORMONS IN UTAH.

The Hon. and Rev. J. W. Leigh, M.A., vicar of Stoneleigh, and brother of Lord Leigh, delivered a lecture before the Philosophical Society of Leamington Spa, March 15, upon Mormonism and his visit to Utah in January, 1869. We need not go over the whole of this lecture, which was similar to many others upon the same subject, partly correct and partly erroneous, though free from the special bitterness in which some publicists consider it necessary to indulge whenever they speak or write upon Mormonism. We present an extract concerning Salt Lake City, which we clip from the Leamington *Chronicle*—

"Glad I was indeed when we alighted at the hotel of Mr. Townsend, in Salt Lake City. The city of the Saints is, to outward appearance, one of the pleasantest looking cities of the size in the United States: wide streets, with rivulets of sparkling water running down each side, and shady avenues of locust and other trees, forming pleasant walks. The city is laid out in blocks of 10 acres each, and each block into lots of 1¼ acres, being enough for an ordinary cottage and garden. The

houses are small and neat, built of adobe or sunburnt brick, ornamented with verandahs, balconies, and green shutters. The gardens are full of fruit trees, the Mormons being especially famed for their peaches. In the centre of the city is the Temple Block, which contains within its walls the granite foundations of the Temple that is one day to be the grandest ecclesiastical edifice in the New World—the enormous oval domed Tabernacle (or the egg shell, as it is irreverently called), capable of holding 10,000 persons, and in which they have just erected an organ, which they declare is the largest and finest in the United States —not even excepting the big organ at Boston. I doubt, however, if in this the Bostonians will yield the palm to the Mormons. There is also a lesser Tabernacle within the Temple (block) walls, in which service is generally held during the winter months. The city also possesses a fine theatre, as large as some of the London theatres, and which belongs to Brigham Young, and in which some of his daughters take parts. The chief street is Main-street, and in it are to be seen large warehouses, and shops with plate glass windows, and stores in which you can find everything you can possibly require for agricultural or domestic purposes, from a ploughshare to a hair-pin, from a cotton print to a tallow candle. There is no drunkenness in Salt Lake City. I did not see a drunken man all the time I was there, nor did I taste anything stronger than coffee, and that was very weak. The hotel where I was staying was a Temperance Hotel, and no whisky stores or liquor shops are allowed, although lately one or two small grog shops have been started in the place by Gentiles. Brigham anathematizes them, and warns his faithful ones to shun them as they would poison. There is certainly, to all outward appearance, an air of tranquility and good order in the town which you do not see in any other town of the same size."

NEARLY A EUROPEAN CONFLAGRATION.

The following extract shows that recent and current events in Europe have been of such an unexpected as well as startling character that the prevision of the most sagacious of the worldly wise was utterly at fault, that a general European war was really imminent, and that the prospect is anything but cheering—

"All along these melancholy transactions, from the day when the Corps Legislatif hailed with such joyful acclaim the declaration of war down to the election of the Commune of Paris, not one single event has happened as any mortal wisdom had expected it to happen. We have had eight months of surprises; and we are probably not yet at the end of our astonishment. Mr. Gladstone, however, made one admission on Friday which confirms the suspicion which has all along been entertained as to the danger which any interference would have incurred of kindling a general European war. It was not a mere suspicion, but it was actually known to the Government that, had any neutral intervened on the side of France, Russia would have intervened on the side of Germany. This knowledge not only justified but necessitated efforts to keep the conflagration from spreading. But the fact of this intention on the part of Russia does more than justify our neutrality. It proves that the war had become inevitable, and that no efforts of ours last July could have prevented it. It is true that France flung down the glove; but Germany had previously made ready to pick it up. Fearful as the ruin is which this fatal quarrel has wrought, we are thankful that so inevitable a struggle has been fought out without any extension of its area; and we gladly recognize Mr. Gladstone's claim of credit for Lord Granville for his endeavors to keep it within bounds. Already it lies in the past. New interests are springing up, new dangers are threatening Europe from Paris; and, as Mr. Gladstone said, it would be rash indeed to prophesy what the immediate future may bring

forth. The war has ushered in a new European era; an era which in its dawn, at least, promises to be one of change and disquiet."—*Daily News, April* 3.

MODES OF COURTSHIP.

Taking it for granted that the declaration of the sentiment of love is a privilege of the men, founded on nature and sanctioned by custom, the various modes of making their declaration by them, and of accepting or refusing it by the women, were we able to give a perfect account of it, would make one of the most curious and entertaining parts of human history, and equally furnish matter of speculation for the intelligent lady and the philosopher. It is taken as a general rule, that the declaration of love is the peculiar privilege of the men; but, as all general rules are liable to exception, there are also a few to this. An Israelitish widow had, by law, a power of claiming in marriage the brother of her deceased husband; in which case, as the privilege of the male was transferred to the female, that of the female was likewise transferred to the male: he had the power of refusing; the refusal, however, was attended with some mortifying circumstances: the woman whom he had thus slighted was to come unto him, in the presence of the elders of the city, and to loose the shoe from his foot and spit in his face.

To man, by nature bold and intrepid, and invested with unlimited power of asking, a refusal was of little consequence; but to woman, more timid and modest, and whose power of asking was limited to the brethren of her deceased husband, it was not only an affront, but a real injury, as every one would therefore despise the woman, so that she could have but little chance of a future husband; hence, perhaps, it was thought necessary to fix some public stigma on the person who was so ungallant as not to comply with the addresses of a woman.

A custom somewhat similar to this remains at present among some of the Indian tribes, particularly the Hurons and Iroquois. When a wife dies, the husband is obliged to marry the sister, or, in her stead, the woman whom the family of the deceased wife shall choose for him. A widow is also obliged to marry one of the brothers of the deceased husband.—*Bow Bells.*

GAMBLING IN NEW YORK.

By a preconcerted movement of the police-force of New York, a descent was made on the night of the 18th (March) on all the keno gambling-houses of this city, and about 800 men, of ages varying from 20 to 55, were arrested and carried to the lock-up. The rage for keno has become so great that its votaries are numbered by thousands, and Broadway, from one end to the other, abounds with halls where the game is going on night and day. The recent raid of the police was greatly bungled every way. It was not simultaneous in different parts of the city, and when the constabulary arrived at some of the largest establishments they found only silence and darkness. In one instance it appears that the inspector was only too vigilant and successful, for he came down upon a hall where the game was *plus en train* under the supervision and management of a city alderman, high in favor with the ruling powers. His partner in the business was a fellow well known in the police-courts, whose photograph adorns the Rogue's Gallery of Portraits, and who has served two terms in the State penitentiary. Of course it was never designed to interfere with the keno saloon of an alderman, and the unhappy inspector, whose efficiency was so excessive and inopportune, was rewarded for it by being transferred to another

district. Among the luckless eight hundred who were taken into custody were many well-dressed and respectable-looking men, who did not appear much to enjoy it. One man gave his name with perfect gravity as Sir Stafford Northcote. The general complaint made was that it was "hard lines" to be hauled up for playing keno, which is a comparatively mild form of gambling, while thousands of "swells" were permitted every night to engage in faro, in gilded hells well known to the police, without interruption. But the "hells" are kept by members of Congress and officers of the city government, whom it would be a breach of privilege to disturb.—*New York Cor. of the Standard.*

POTTERING ABOUT THAT EVIL AGAIN.

"The great sin of great cities" has been eliciting attention lately from would-be philanthropists and others in a number of the great cities and towns of England and America, and various attempts at repression or "regulation," which actually means licensed approval, have been instituted, yet every measure put into operation for those purposes has been but partial and therefore not wonderfully effectual. All the measures go to prove, if indeed such a glaring fact needed proof, that the men are the grand rascals, the chief sinners in the demoralizing business, for every remedy instituted is based upon the proposition that women only are the guilty parties, and therefore the only parties to be punished for the degrading and destructive crime. It is true that some of the clearer sighted do see the culpability of the men, and sometimes mildly suggest that they be punished, but such suggestions are passed by, virtually unheeded.

The Bishop of Manchester, speaking recently at the annual meeting of the subscribers to St. Mary's Female Home, Manchester, is thus reported—

"He ventured to say, without attempting or pretending to be squeamish or mawkish in a mixed assembly like this, that the tone of society in general, from the highest to the lowest rank, had fallen many and many a peg in the scale of purity since the days when he was a boy; that the style of women's dress in the highest rank was not becoming to womanly modesty; that literature read by women was not likely to educate them in the principles of purity; and that the reports seen on the drawing-room table coming from the Divorce Court, and perused by all the members of a family, were disgraceful to our Christianity and civilization. Then there was gross neglect on the part of masters and mistresses of their domestic servants. They had to a very great extent fallen into that abominable maxim that they were not their brothers' or sisters' keepers. The Sunday evening which he was told domestic servants claimed as their own he put down as one of the primal sources of prostitution."

The primal sources of prostitution are two fold—restriction upon and discouragement of marriage, and favor shown to masculine licentiousness. It is vanity, or delusion, or hypocrisy to punish women sinners while the men sinners are allowed to go scot free and thus encouraged to renewed villainy.

Mr. Clark Aspinall, coroner, of Liverpool, at a recent meeting is reported to have expressed himself to the following effect—

"He said one of the most distressing and melancholy subjects upon which his mind dwelt was the condition of the masses in Liverpool. Going to an agricultural neighborhood—he did not care whether it was Yorkshire or Wiltshire—they would find depravity and immorality enough, and a great deal too much; but they would not find in the rural districts, as a rule, that terrific demoralization which existed in the community in which they lived. What was to become of them in Liverpool, unless a change came over them for the better, he did not know; and without being an

alarmist, he did not think it possible that they could go on from year to year—getting worse instead of better, so far as the condition of the masses was concerned—without some day arriving at a state of things which would be simply intolerable. (Hear, hear.) The way in which the men drank, the way in which the women drank, and the way in which even children drank, was perfectly awful in the districts of Liverpool called the 'lower districts,' and that was extending itself so much as to fill his mind with a sad foreboding of what they were coming to. He called upon the working men present to do all in their power to remedy the sad state of things which he described."

At the late annual meeting of the subscribers and friends of the Home for the Reception and Recovery of Fallen Women, Everton, it was stated that at the annual meeting previous the following resolution was adopted—

"That the evils and extent of prostitution in Liverpool demand the most serious and prayerful consideration of Christian ministers, of magistrates, and of all interested in the religious, moral, and physical condition of the community."

Since then, the police had taken concerted action to drive the "unfortunates" from the streets by arresting and committing any found soliciting therein, but the Rev. Dr. V. M. White urged that if that policy were continued homes or places of refuge should be provided for those driven who wished to reform.

Mayor Livingston made remarks of the following purport—

"It did seem to him hard that for a man who committed a robbery worse than any mere money robbery there was no proper measure of punishment. Were we to be told that a man who stole a purse might be imprisoned and kept to hard labor, and yet that a man who stole that jewel which every woman prized, and which every man, if he were a man, should seek to guard, was to be allowed to escape with an ordinary money penalty? He should like to see an act passed which would make any seducer pay the penalty of a common felon. ("Hear, hear," and applause.) He had been much struck by reading in one of the Liverpool papers of that morning some extracts of addresses delivered by Dr. Manning and by the Bishop of Manchester; and he could not help feeling himself that the matrons of England were somewhat wanting in their duty to society. He quite sympathized with what each of those divines told us—'that the tone of society has suffered a lamentable deterioration of late years, and especially that the dress, the manners, and the morals of women are, and have been for some years, less accordant than formerly with the requirements of modesty and virtue.' The extravagance of dress some clergymen had had the courage to speak of. He only wished that this courage were more general, and that the subject were more considered by mothers, who ought to exercise some rule in these matters. A celebrated French preacher insisted strongly, not many years ago, upon the influence of the luxury, extravagance, and frivolity which had then reached their climax in Paris, in deteriorating the morals of Frenchwomen of all classes, and increasing the frequency of infractions of the 7th commandment; and human nature was much the same in England as in France."

Mr. E. Whitley moved the following resolution—

"Seeing that, notwithstanding all our religious and benevolent efforts and organization, there are in this professedly Christian town some thousands of women obtaining their livelihood by the most debasing means, alike opposed to the laws of God and man, and scattering temptation, pollution, disease, and crime, broadcast upon the community, it is the imperative duty of Christian and benevolent persons to co-operate by all legitimate efforts for the recovery of the fallen, and for the protection of the virtuous."

He said the fact announced in this resolution was a very sad one, but at the same time there could be no doubt as to its correctness; but regret was unavailing unless it called forth action, and prompted the use of every means and every agency in order, if possible, to do away with the social evil, which, unhappily, they were compelled to admit. He was free to admit that legal

enactments might do something, but as to the application of legal enactments there might be and were differences of opinion even between those who desired the same end. Those present were as well acquainted as he could be with the necessity of protection for the young women in shops, who needed so much the sympathy of their elder sisters. The records which appeared in the newspapers of the way in which they were sometimes entrapped into evil ought to stir up the hearts of all who were interested in the welfare of the young.

Rev. Dr. V. M. White thought that those interested should try to correct the evil by spiritual means, holding midnight meetings, and speaking kindly to the women, for they "ought not to be allowed to think that nobody cared anything about them, except to send the police after them, and put them in prison."

The Liverpool *Courier* thus comments upon the meeting—

"If for no other cause than the outspoken language of the Mayor, on the light punishment, or no punishment, meted out to those who betray women from the path of virtue, the tenth annual meeting of the friends of the Home for Fallen Women is noteworthy; but, after all, his Worship only mentions an evil well known, for which no remedy has been suggested that would not be an evil in itself. Every right-minded man must reprobate the scoundrelism that would deliberately plot the ruin of a pure young girl; but law-makers must be careful how they place a weapon in the hands of designing women."

That's the way, the same old story —"We are sorry for the women, and the men ought to be punished, every right minded man knows that, but it can't be done, and above all it won't do to place the women in a position to defend themselves." Ergo, the vile work must continue, with a spasmodic Jeremiad concerning it now and then, and a puerile attempt to do something, but taking the greatest care not to do anything thoroughly effective, and consequently making the do something come as near do nothing as possible.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 11, 1871.

EMIGRATION.—The readers of the STAR will be gratified to see, from the letters of President B. Young and Elder Albert Carrington, that steps are being taken in Utah to raise means to help the poor Saints to emigrate from the Old World, and will also perceive that we had anticipated Pres. Young's instructions to impress upon all the Saints the necessity of doing all that lies in their power individually to assist to bring about their own deliverance from Babylon, the same Spirit operating upon the servants of the Lord in this land as in Zion, for the accomplishment of his mighty purposes in the deliverance of his people. The Elders and the Saints also will doubtless renew and continue their exertions in this laudable enterprise.

THE WORK PROSPERING.—From different parts of the Mission we hear cheering news of the progress of the work of God, in several places it having taken a fresh start. If the south keeps not back, Old Scotland, in the north,

is giving up also. "Stands Scotland where it did?" No, it is moving. Elder Hamilton G. Park says it is. He "feels so good" about it that he breaks forth into singing, that is, poetry, in this wise—

"We have been baptizing of late, some fifteen or more,
And expect in a few days to make it a score."

And the expectation appears to have been well founded, for a few days later he says, "I have been twice to the Clyde this week and baptized four persons." Glad to hear it—the Clyde never serves a better purpose. We always did like that river Clyde. We should have printed the whole of brother Park's inspired effusion, but it was so good that we did not know whether our readers could endure it all at once. So we thought it best to begin with a small dose, and carefully watch the effects. We hope they will prove beneficial, and that brother Park will often be called on to go "to the Clyde."

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
March 7, 1871.

President Horace S. Eldredge.

Dear Brother—Since my last to you of 16th ult., I have perused a letter from you to Pres. D. H. Wells. Our prayers are constantly for you and the laborers in the vineyard associated with you, that you may, in every way, be crowned with the blessing of the Lord.

I have addressed a letter to Elder W. W. Cluff, informing him of his release from the Presidency of the Scandinavian Mission, with permission to return home as soon as his successor, Bishop Canute Peterson, of Ephraim, arrives at Copenhagen. Elder Peterson will probably be accompanied by Elders Christian Willardson, A. H. Lund, J. C. A. Weiby, C. Madsen and Paul Dehlin, all of Sanpete County, who will labor with him in the Mission.

The subject of raising donations to help to emigrate the Lord's poor from the nations of Europe, will be brought prominently before the brethren and sisters very shortly. And we earnestly hope, by combined faith and endeavor, to be able to materially assist those, who are worthy of our help, to escape from the thraldom and poverty of modern Babylon. In the mean time stir up the people in every Conference by preaching and the MILLENNIAL STAR, that as many as can help themselves may do so, and a corresponding effort will be made here to assist the poor.

The evacuation of the settlements on the Muddy is now completed. It was arranged for the citizens of St. Joseph to leave on Feb. 8th, those of Overton on the 16th, and those of St. Thomas on March 1st. Preparations were made to send teams to help them, so that each settlement could leave in a body, and no family be left to the mercy of the Indians. The people of St. Joseph left on the day appointed, and on the 12th teams were sent from St. George to the help of Overton. On the 17th some fifteen four-mule teams, in charge of Col. James Andrus, were on the road from St. George to the help of the Saints of St. Thomas to come out of Nevada, these settlements thus vacated being included in the tract recently ceded to that enormously taxed and debt-ridden State. The region where the Saints from the Muddy will generally locate is one of great promise, exceeding most parts of Utah, in richness of soil, salubrity of climate, and general fitness as a home for the Saints.

May peace be with you and your associates, to whom remember us kindly, and may you be preserved to return in safety to your home among the Saints, is the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

Salt Lake City, U.T,
March 18, 1871.

President Horace S. Eldredge.

Dear Brother—In a recent meeting, President B. Young proposed our aiding the emigration this season, and over four hundred pounds were at once subscribed and part of it paid in, Pres. Young subscribing $1,000, and Pres. Wells $300. Efforts in this direction will be continued from time to time, especially, probably, during Conference, but the sum total can not well be estimated, for deep snows in the mountains and stormy weather, though very favorable for excellent crops this season, prevent active operations on a large scale in those channels through which a considerable inflow of money is anticipated, and for the sake of ungathered Israel; particularly the poor, I hope this anticipation will be abundantly realized.

Since their return from their visit to our southern settlements, Presidents Young and Smith have been very busily occupied in attending to the numerous and varied calls upon their time; and amid duties constantly claiming attention, many strangers are almost daily seeking interviews, some for reliable information, and others chiefly to gratify their curiosity, and the great majority appear to be favorably impressed.

Many large veins of silver bearing lead ore are being opened in different localities within our borders, with the prospect that many others will be discovered when the snow leaves the mountains accessible to prospectors. Mines and minerals in Utah are creating some excitement outside of our borders, and will probably cause more or less here the coming season; but the whole matter, like all else, will be ruled for the more rapid advancement of the great work in which we are engaged.

So far as I have learned, the President has not yet determined the time he may deem most advisable for beginning this year's emigration, but will doubtless conclude and advise at the time most proper; and I cordially hope the Saints in the mountains will be blessed abundantly in extending aid for the gathering of the Lord's poor.

Presidents Young, Smith and Wells are enjoying usual good health, and that of your family, so far as I learn, and of the people generally, is good, except in some of our southern settlements, where the measles have been somewhat prevalent.

With kindest regards to yourself and all at 42, and all the Saints in the European Mission, I remain your brother in the Gospel,

ALBERT CARRINGTON.

Coalville, U.T., Feb. 25, 1871.

Elder Geo. H. Peterson.

Dear Brother — In looking over things as they appear to me in these valleys, I am led to reflect and wonder. A few years ago, Utah was a barren waste, where no white man it was supposed could live, and it might have proved so to all others but the persecuted Mormons. Take any man who saw Utah as it was 25 years ago, and place him on the top of the mountains and tell him to look east and west, north and south, and he would not be able to account for so marvellous a change—to behold a city containing twenty thousand souls, with Temple and towers in erection, with fine houses, and orchards laden with the choicest fruits of the land, with factories of various descriptions, a Territory raising cotton for her children, making their own apparel, growing silk to beautify her handmaidens, supplying the stranger with the comforts of life, sending aid to other Territories, building railroads, canals, &c., and extending her telegraph lines to the remotest parts of her domain, with some of the richest mines in the country, bringing her own silver from the depths of the earth and lining the streets with bullion awaiting the return of the iron horse to clear the way for more, all this accomplished in so short a period of time, and all by a persecuted, downtrodden people, who can send their thousands of dollars to bring the honest but oppressed from all lands, together with hundreds of their best men to call on all people to look and behold the workings of the principles of the Gospel. Truly you may well say, by their works you shall know them.

The winter is almost gone and spring is near. With it come many

changes—the farmer to his field, the miner to his camp, all things and everybody in motion. I have never before seen such an interest among the people—all are looking for better times, all are looking for change. Many people are flocking to Utah, to see what the Mormons look like, see how they live, and see whether it is true they have horns or not, while many capitalists are investing largely of their means in the silver mines of the Territory.

Whether all this will be to the true welfare of the people is for them to prove. I have no doubt but some will lose hold of the iron rod and wander off in byeways—some falling victims to corrupt associations, others making silver their god, and others, forgetting that God has delivered them from bondage and given them this land for their homes, will thus turn their backs against his servants and lose their reward. For my own part, I will remain on the farm and try and raise all I can of the comforts of life, and if the grasshoppers do not come this summer, I think the farmers will be blessed with an abundant harvest.

Your friends in Coalville are all in good health.

May God bless you. I remain your brother,

A. CALDERWOOD.

NEW ZEALAND.

Karori, Jan. 29, 1871.

President Horace S. Eldredge.

Dear Brother—We are doing first-rate. Since I last wrote to Liverpool we have had eleven baptisms; others are feeling their way, whom we hope shortly to admit into the Church and kingdom of our God. At the present time we number 31 adults, so you see that the work is on the move. The Priesthood here, consisting of four local Elders, one of whom is acting in the capacity of Teacher, are united in forwarding the interests of the latter-day kingdom in this place, and God is blessing our feeble efforts.

We held a Conference here on the 8th inst. We had a fine time. The visit of brother William Burnett from Canterbury, in the capacity of President of the New Zealand Conference, resulted in much good. Since Conference we have baptized five persons. We have, also, in connection with the Church, established a Sunday school. The number of children attending is of course limited, viz., 15, the greater number, as a matter of course, belonging to those who have embraced the Gospel.

A few Saints I expect will be ready to leave here in May next, for Zion, when it is expected that a small company will be made up from the Australian and New Zealand Branches. The spirit of gathering has taken possession of all the Saints here, but business is so extremely dull that there is little or no employment to be had, and money is so scarce that those who have small properties, and who would sell at a sacrifice in order to gather up to Zion, cannot do so. We wait the Lord's time, fully confident that all will come right in the end.

That the God and Father of our Lord Jesus Christ may bless you and all associated with you in the Office with every necessary blessing is my prayer,

H. ALLINGTON.

Kaiapoi, Canterbury, N. Z.,
Jan. 31, 1871.

President Horace S. Eldredge.

Dear Brother—I left Canterbury Dec. 31, 1870, to attend the New Zealand Conference, and I arrived at Wellington Jan. 1, 1871, where I found brothers Holder and Foucett waiting my arrival. I went from Wellington to Karori to brother Dryden's, where the Saints were assembled that night, and I found a good spirit prevailing among them. I stayed at brother Dryden's that night. The next morning I went to Elder Allington's, and I made my home with him for a fortnight, during my stay at Karori. On Monday we held a Priesthood meeting, passing several resolutions in support of the authorities of the Church in Zion and throughout the world. We all were of one mind, and much of the Spirit of the Lord was in our midst. On Tuesday we had a pleasant pic-nic, and in the evening there was an excellent gathering of Saints and strangers. All appeared to try to make each other happy. I myself felt first-rate, and I know that the Saints enjoyed themselves, and

there was a good sprinkling of them at the evening party. We held two other meetings during the week, and I also visited almost all of the Saints. I assure you that they are as good a sample of Saints as you would find in any part of the world outside of Zion. Elder Allington and sister Allington and all the Saints treated me very kindly, and may the blessings of our heavenly Father always be upon them.

On Sunday we held our Conference. Most of the Saints were present, also some strangers. All were of one heart and one mind, and much of the Spirit of the Lord prevailed in each of our meetings.

During my stay at Karori four promising young men were baptized, who I believe will become very useful in helping to build up the kingdom of our God upon the earth. Yesterday I received word from Elder Allington stating that three more had been baptized, so you see that the work of the Lord is rolling on in this part of his vineyard. There are several others in Karori and Wellington, who ere long will obey the Gospel.

I do not expect that more than one or two families will be able to go to Zion this year from this Conference, but next I expect that most of the Saints will be able to go with their families, and most of the Saints in this Conference have large families.

May our heavenly Father bless you and all his Saints throughout the world, is the prayer of your brother in the Gospel of peace,

WILLIAM BURNETT.

ENGLAND.

London, March 28, 1871.

Elder J. Jaques.

Dear Brother—I took rather a wide range on my last trip, being nearly seven weeks in accomplishing it. I went into nine or ten counties and visited most of the Saints therein. I found them striving to the best of their ability to live their religion. They are widely separated, some of them not seeing an Elder for months, and a few others not for years. If it was not for the protecting care of the Almighty that is over his children, I should wonder how they retain their standing and confidence in the work in which we are engaged. But the mercy of God is extended over all his children, and more especially those who desire to keep his commandments. I enjoyed myself much during my trip, having had the privilege to visit my former field of labor, in which I spent three years when on my last mission. I saw some old faces that I would like to see in our mountain home, and if it was in my power to help them I would willingly do so. But within the last nine years I have spent four and a half in preaching the Gospel, and that without purse or scrip. So I have not got rich pecuniarily, yet I hope I am laying up in store the riches of eternity. If it was not for this hope, I think I should not leave my home, for as a people we know how to enjoy home privileges as much as any others do. But I am thankful that I have been counted worthy to bear a portion of the holy Priesthood, and that I have the privilege of adding my testimony to the many already borne in this land, that God has again restored the Church, with all its gifts and blessings, and those that wish to serve him can do so understandingly, having a sure foundation to build upon, even that of Apostles and Prophets, with the gifts of the Holy Spirit which are to be obtained by repentance, baptism, and by the imposition of hands by those appointed according to the teachings of that sacred Volume so much prized by the Christian world. I sometimes feel astonished that the world, or the so-called religious portion of it, cannot see and understand those things. Then again, the same Book tells us that no man without the Spirit of God can understand the things of God, therefore having received that Spirit it teaches us to bear with and labor with such until we can get them to understand how to obtain that knowledge for themselves.

I have had some good times with the Saints and with brother A. Dewey at Southampton. I returned in pretty good health, but somewhat wearied.

Hoping this will find all at the Office, with yourself, enjoying the blessing of health, I remain your brother in the cause of truth,

EDMUND F. BIRD.

Bristol, April 5, 1871.

President Horace S. Eldredge.

Dear Brother—We had a glorious meeting at 7, Tower Hill, last Sunday night, after which three persons were baptized. A good many more are that way inclined, I hope they will soon follow the same example, and be buried in the liquid grave, that they may be raised unto newness of life, and follow Christ in the regeneration.

I have received news from Steeple Aston Branch that one young man was added unto their number the same day.

The greatest difficulty that I find in my travels is to get the people to come to hear the servants of God preach. Wherever they do come, they generally will come again, with the exception of a few, who are like a man once who, when I was preaching, as soon as I named the name of Joseph Smith the Prophet, said, "I will have no more of that, I cannot stand it," and away he walked out of the house. Paul said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." "And they shall turn away their ears from the truth, and shall be turned unto fables." O, ye priests of Babylon, open your meeting houses, chapels, and churches, and invite the servants of God to come in, that they may preach unto the people the Gospel of Jesus Christ, and also warn them of the judgments of God, which he will pour upon this land and all other lands that reject the Gospel.

All the Saints in this Conference are very anxious to gather unto Zion, with the exception of a few who have plenty of money. It seems to me that they have but very little of the Spirit of God, or else he moves upon them differently to what he did upon me. Immediately after I had received a testimony of the truth of the Gospel of Jesus Christ, I felt anxious to gather with the people of God, and that feeling increased upon me to such a degree, that all the gold and silver in England was of no object to me, to compare with that of doing the will of God. His will is that all of his people should gather to Zion. They can take their gold and silver with them, it will be as useful there as it is here.

Kind regards to all at 42. Your brother as ever in the Gospel of peace,

THOMAS HOWELLS.

UTAH NEWS.—The following are from the *Deseret News* to March 18—

The Deseret Philharmonic Society was organized March 9.

The *News* says, "'Civilization' is trying hard to work its way into Salt Lake City."

Mr. W. D. Roberts left for the States, March 13, to fetch more bees, improved pigs, fowls, etc.

The Tenth Ward broke ground, March 13, for a new brick meeting-house, 55 by 34 feet, 18 feet from floor to ceiling.

At Evanston, March 4, brother Samuel Pyke was severely bruised nearly all over his body by the upsetting of a car containing coal upon him.

Mrs. Susan Booth and Mrs. Sarah Davis, near Brigham City, March 7, were precipitated from a carriage, through the seat breaking, to the ground, and severely injured.

SCRAPS OF NEWS.

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THE OLD WORLD.—The French people, badly as they were used by the Germans, do not appear to have had enough of butchery, so they have been at work extensively around Paris, butchering each other. What a clever people they are? Still, there are some important things they don't know.——"Liquoring up" increases in prevalence.——The Russian Emperor conferred the title of Altesse upon Prince Gortschakoff and his heirs, upon the present settlement of the Black Sea difficulty.——In ten years British naval armor-plating has grown from 4½ to 14 inches in thickness, and 20

inches is expected, and guns have increased from the 5 ton 68-pounder to the 35 ton 700-pounder. In 20 years England has reconstructed her navy twice, and now she has nothing for coast defence.——The irrepressible "Eastern Question" is again looming up.——At the Leeds assizes the Judge said he did not know what was coming upon Yorkshire, the prevailing vice seemed to be breaches of promise.——A Halliwell woman presented her liege lord with five girls and two boys within five years.——Says the "Daily News," "Twenty years after every French campaign, an abnormal proportion of feeble and stunted youths has been found to present itself to the military ballot."——Mr. S. Morley, M.P. for Bristol, says, "The great complaint of the West-end of London is that young men do not marry, and anything that will be likely to lessen the likelihood of their entering the married state will be fraught with the greatest immorality to the country."——The Old Bailey grand jury present grand juries as useless.——A sailor lately appeared before the Liverpool borough magistrates and concluded his statement by saying to the senior magistrate, "The captain told me to come to the devil, and so I came to you, sir."——Sir H. Mainwaring says pedlars and mad dogs are the curse of the country.——Sarah Wingate, of Addlehole, recently had half her face and several fingers shot away by a foolish cousin, who "didn't think the gun was loaded."

The New World.—Horace Greeley believes that by and by personalities will be banished from all papers except the religious papers. They may "pitch in."——A St. Louis colony and a Boston colony of emigrants are locating upon the South Platte.——A mob of vigilants entered the jail of Virginia City, Nevada, took out Wm. Willis to Piper's Opera-house, and hung him to a beam before 100 men armed and masked, until he confessed to an attempt to burn the opera-house and other crimes, implicating several other persons.——Dr. G. G. Tucker, a physician of "good standing" at Springfield, Mass., has been found guilty of causing the death of Mrs. Frederick Kurtz by procuring abortion.——Brutal outrages on girls and women by gangs of beings in the shape of men appear to be getting common in the United States.——Ben Butler says he has "no favors to ask of the devil." Has Ben exhausted the old gentleman's favors?——The women of Clarendon, Iowa, were granted the suffrage, but they would not accept it, preferring to stay "at home, darning stockings, making apple pies, and rocking cradles as industriously as ever."——Rev. F. A. Noble of Pittsburg, lately preached a two hours' sermon on "The Girls," and then hardly knew how to break off.——The town of Woodstock, Illinois, has twenty pairs of twin children.——An Iowa woman testified that her "breach of promise man hugged her every night for several months, and on Saturday nights till three o'clock in the morning."——The New York "Tribune" says, "Next year we are to have the most infuriated Presidential contest since 1860," and the Cincinnati "Times" says the furor will be about the spoils of office and the jobs of speculators.——A Kansas City midwife seized the child she had helped into the world, as security for her pay.——The National Congress of Fruit Growers pronounce Kansas the best fruit raising State in the Union.——The New York "Herald" says, "There never was, perhaps, such an unreasonable pressure for office in Washington as exists now."——Mexico is in a very bad way, and old Santa Anna still dreams of re-entering the halls of the Montezumas.——A Kansas vigilance committee shot three thieves and hung five others by the heels till they were dead in Greenwood County.——Owing to the unsettled condition of society in the Southern States, large numbers from the Middle and Eastern States, who had determined to locate South, have arranged to make their future homes along the line of the Union Pacific Railroad.——The prospect for the annexation of San Domingo is so bad that President Grant recommends Congress to say nothing about it this session.——Gov. Holden, of North Carolina, has been convicted on six counts of the indictment, deposed from the Governorship, and declared ineligible to any office of trust or emolument in the State. The Springfield "Republican" thinks the Governor deserved the condemnation he has received, but supposes his worst offence was being a Republican, which is not saying much for Republicanism.——Hayti offers "a red flaming protest against annexation."——In the North Carolina Holden impeachment, 4 murders, 30 whippings, and 16 other horrible outrages were testified to.——The outgoing Senators and Congressmen cling like barnacles to Washington, pestering President Grant to death for fat offices for themselves and friends.——The American Government is going to try to prevent the extermination of the buffalo.——The New York "Times" says, "Such reckless management as the Washington authorities have recently shown would, in time enough, ruin the strongest party that was ever marshaled on this planet."